

Al Farouq

The Criterion

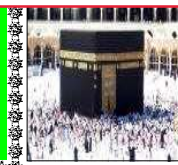


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PREPARING FOR THE

HARAMAYN



The enthusiasm that Muslims display for visiting the Harmayn Shareefayn (Makka and Madinah) is certainly unparalleled in any other field of life. May Allah bless all Muslims with increased fervour and spirit and accept their efforts. No expense is spared in physical preparation for this epic journey, even though prices for Hajj and Unrah during peak season are obscenely exorbitant. In fact, Muslims would be excused for calling this a typical rip-off. Nonetheless, one is immensely rewarded for all expense incurred when going for Hajj. According to some hadith, spending on Hajj is like spending in Jihad. So there is certainly no lack of physical preparation. We observe that people attend Hajj classes months before in

order to familiarise themselves with the method and procedures of Hajj. This is indeed very encouraging. Thus in the technical aspect, too, there is no lack of awareness. However, what we sadly observe is the laxity that prevails with regard to spiritual or *roohaani* preparedness. Allah Ta'ala speaks of this preparation in the following verse:

“And Hajj (occurs) within fixed months; So whoever has made hajj obligatory upon himself during those months (by undertaking the journey) then there should be no sexual act, no sin, nor any argument in (his) Hajj. And whatever good you do, Allah knows of it; Prepare your provisions, and the best of provisions is taqwa. So fear Me, O people of intelligence!”

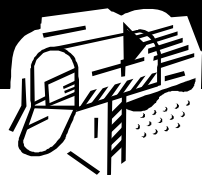
(Surah Baqarah, Aayat 197)

An analysis of this verse gives us a beautiful program of preparation for Hajj. We trust all those intending Hajj this year or the next will read and ponder over the subtle points that are derived from this noble verse of Allah Ta'ala.

In the aayat mentioned, Almighty Allah has granted permission to take along provisions for Hajj, for He commands: *“Prepare your provisions”* But when looking at the general import of the verse, it is clear that the emphasis is on spiritual preparation. Allah Ta'ala has given greater importance to spiritual preparation than physical. Such has always been the position of Islam. Allah Ta'ala has always undertaken to provide our physical needs. He has promised to grant sustenance, protection, and good health to His servants, even without them asking or making any effort. But you will not find a single aayat or hadith promising spiritual reformation or benefit without effort. For this we

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Anonymous Letters



Important advice on a cowardly act

A common practice that has developed among our Muslims nowadays is the writing of anonymous letters insulting and victimizing people. The writer labours under the misconception that hiding behind anonymity or a fictitious name will absolve him or her of the sin of insulting and vilifying another Muslim. However, such an idea is absurd and highly erroneous. If the identity of a murderer or thief remains hidden, does that ex-

onerate the criminal from these hideous crimes? Certainly not! In like manner, to insult another Muslim via an anonymous letter is as sinful as insulting that person on his or her face. The only difference is that in the case of anonymous letters the writer saves him or herself from reproach or retaliation. These are the cowardly munafiqs of this Ummat. They lack the courage to approach their victim directly, hence they resort to ano-

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Questions & Answers

Q & A

Q I organised a contract for another person. Am I allowed to charge him a fee for this?

A No, this is bribery. Nowadays most contracts and tenders are secured through bribes. Bribery is haraam. Rasoolullah (sallallahu alayhi wasallam) cursed the giver and the taker of bribes. If a contract or tender cannot be secured through halaal means, rather avoid it. There will be no barakat in earnings that stem from bribery.

Q Is it Islamically acceptable to organise or attend comedy shows?

A From the hadith we learn that comedy acts are not permissible. In one hadith it is mentioned: *"Wretched is that person who utters false jokes to make people laugh"*. (Tirmizhi) Another hadith states: *"A man will say things in front of a gathering for no reason but to make the audience laugh; for that he shall be thrown down a pit that is wider than the expanse of the heavens and earth."* (Bayhaqi) These ahaadith quite clearly refer to comedy acts and utterances. It is, therefore, not permissible to organise such shows, or to attend them.

Q A false allegation of theft was made against a person by another Muslim. A charge was laid against the alleged thief. The police made a full investigation and found the allegation to be false and baseless. In terms of Shariah Law, what course of action is the accused entitled to adopt against his fellow Muslim who accused him unjustly?

A It is a major sin to accuse someone falsely as appears in the case you mentioned. If indeed one Muslim had accused another of theft which was in reality false, the former has committed a major sin. He had to go to his Muslim brother and seek his pardon. If this information was circulated among people, then the accuser had to publicly an-

nounce that the allegation was false and that the accused is innocent. He had to make a public retraction either in writing or verbally. He also has to seek the pardon of his Muslim brother and apologise for bringing his name into disrepute. Then he had to seek the forgiveness of Allah for the sin of slander. Allah Ta'ala states in Surah Ahzaab:(33), verse 58: *"Verily those who hurt Muslim males and females with false accusations, they have taken upon themselves great slander and manifest sin"* Over and above this there is nothing more to be done.

According to Shariah the accused will not be allowed to take legal action and sue his accuser for defamation as kuffar normally do in situations like this. Claiming damages for mental or psychological suffering etc. is not allowed by Shariah. If this was an Islamic country then the slanderer would be physically punished or jailed for the slander. But monetary compensation is not permissible in this case. The accused should make sabr, and in lieu of this, according to hadith, Allah will elevate his status and grant him greater respect. There is no doubt that a great injustice has been done to this person, but he should be careful not to overstep the limits of Shariah lest he becomes the oppressor. Let him not think that his name and reputation have been spoilt, because the hadith promises that when one who has been wronged makes sabr and does not aspire for revenge then Allah Ta'ala grants him greater respect.

Q We were planning on going for Umrah. There is a lady who is a very old lady and also wishes to go for Umrah but she has no mehram. Can she travel in the company of a few old ladies?

A In the Shaafi'e math-hab, it is permissible for a lady to

travel for Umrah and Hajj in the company of other elderly, responsible ladies. This is not allowed in the Hanafi math-hab. She needs a mehram.

Q Is a child (girl) allowed to stay with her step father and her mother in one house?

A When the step-daughter becomes baaligh then she has to observe some form of pardah with her step-father. She can live in the same house, but they must not be alone. And if the age gap is not very big then full pardah must apply.

Q I have a few questions regarding Haidh and Ghushl. Please answer according to the Hanafi Math-hab. When I become clean from haidh, I take a ghushl, but after a few hours, maybe the next salaah, I notice some spotting. Should I take another ghushl? At times I take up to 3 baths, because the spotting occurs after every few hours. What is the ruling regarding spotting? My haidh will stop completely; I will be clean from maybe the night right through to morning, and then bath, but the spotting occurs again.

A In terms of haidh rulings, spotting is regarded as normal bleeding. Any spotting that is seen after haidh has ended must be regarded as part of that flow. In other

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Al-Farouq Q & A

PO Box 4280, Korsten

6014, PE,

South Africa

Tel/Fax: (041) 4571326

Email:

darululoom@telkomsa.net

SMS: 084 574 98 91

Questions & Answers

Q & A

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words, the spotting means your haidh has not yet ended. Some difficulty will be experienced because you won't know exactly when the haidh ends and that's why you might have to make ghusl several times. This is a problem many women face. If this spotting carries on after 10 days then consider it as istihaadha. Then your haidh will actually be the period of the previous month, whatever number of days that was, and the rest of the days will be istihaadha. And if you don't remember the previous month's cycle then your haidh will be full 10 days. So if there is spotting after 10 days, have a bath and thereafter just make wudhu for every salah till the spotting stops.

Q: There is a practice among people going for Hajj, that they give azhaan at the home before departing. Is this a sunnah practice?

A: For this to be considered sunnah it must have some origin in hadith. There is no trace of this among the Sahaaba, nor any mention of it in the works of the Four Mazhaa-hib. It should, therefore, be shunned

Q I have a lack of concentration while making salaah. What can I do to rectify this problem?

A a) Think of the words that you are reciting. b) Hear yourself reading then focus on every word. c) Try to understand the meanings, then focus on these. d) When making the niyyah for salaah, contemplate that you are standing before Allah, that you are about to enter the Court of Allah, it will help prepare your frame of mind. e) Make a proper wudhu according to the sunnah with all the etiquette. This helps a great deal in concentration. f) Try to cut off all

worldly involvement some time before salaah, so you are mentally prepared for the namaaz. g) In the salaah just ignore the thoughts that come. When you ignore guests, they feel insulted so they never come back. Likewise these stray thoughts are guests; ignore them and they will never return. h) At intervals during the salaah just bring the thought to mind that, 'I am standing in front of Allah, He is looking at me and hearing my every word.' Keep bringing this thought to mind at various stages during the salaah. Insha-Allah by following these tips consistently, you will soon achieve a fair degree of concentration in your ibaadat. However, even if there is a lack of total or partial concentration, your salaah will be accepted. This should not discourage you from performing salaah. Continue with salaah while adhering to the above.

Q If in a state of haidh I go for umrah/hajj and ihraam needs to be put on; do I go ahead and put it on or wait to take ghusl and then do so?

A A woman intending Hajj or Umrah whilst in haidh or nifaas should have a bath and enter the state of ihram. She cannot read the salaah of ihram, so she will merely make the intention of ihram (for Hajj or Umrah) and read her talbiyah. Having done that, she will now be in the state of ihram and will have to avoid all the prohibitions of ihram. When she becomes clean, she will have a normal ghusl and complete the remaining rituals of Hajj or Umrah. Note that during haidh she cannot make tawaaf of the Ka'ba. Tawaaf should be performed after coming out of haidh.

Q I would like to know the following: I'm busy draw-

ing up my will. My mother passed away when I was 4 months old. My father remarried my mother's sister. She brought me up. Will any share of my estate go to her? How would my estate be distributed? I'm currently married with one son.

A Should you expire at this point in time, your estate would be divided among your father, wife, and son. Father would get one sixth, wife would get one eighth, and balance would go to your son. If at the time of your expiry your father is not alive then the wife still gets one eighth, but the residue will go to your son. Your mother's sister (your aunt) who is currently your step-mother will not inherit. If you wish her to receive part of your estate, you may make a wasiyyat (bequeathal) in her favour which should not exceed one third of the entire estate.

Q I've got a will from the Jamiat. They require witnesses to sign on the will. Who can and can't be a witness? Can a beneficiary be a witness?

A Beneficiaries (i.e. heirs or those for whom you made wasiyyat) cannot be witnesses. Besides these any baaligh, male or female, who is of sound mind may sign as witness.

Q Can you kindly advise me whether the position of a Credit Manager is suitable to accept. The role is to assess the client's finance and either accept or decline the application. The post has been offered by a Bank.

A When you approve a bank loan, you are approving a transaction that involves usury or interest, which is not permissible. Hence if you have not yet taken the post, don't do so. Search for an alternative. I can also suggest to con-

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Questions & Answers

Q & A

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sider Islamic banking and finance, I am sure the Bank you mentioned has this facility or is in the process of setting up such a department. In Islamic banking transactions are not based on interest. The other aspect which is worth mentioning on a general basis (not confined to a bank) is accessing clients accounts. If this is done with their permission, i.e. they are informed in advanced that the Credit Bureau will investigate their accounts and private details, then this is allowed. But then all information must remain confidential. You will not be allowed to speak about or divulge this information to anyone outside work circles or to anyone in your work whom it does not concern. If these investigations are done without the knowledge of the applicant, then this is not permissible. In Islam this is spying which the Quran has prohibited. If this is what being a Credit Manager entails, one should decline the offer to work as a credit manager, and if one is already in that field, then we advise to keep the job but start looking for a new job immediately. Also, make lots of istighfaar and dua that Allah takes one out of this job and opens up other avenues of earning. The person in that position should restlessly and relentlessly keep looking out for another occupation and Insha Allah, Allah will grant it. The same applies to one working as a credit manager for a non-Muslim bank.

Q Are a woman's feet part of her aura (part of the body that needs to be covered)? Is it Fard or Mustahab to keep the feet covered when leaving the home and when reading salaah? (for Hanafi)

A In the Hanafi math-hab the feet of a woman is not aurah during salaah, but is aurah outside salaah. This is the view of most of

the Hanafi Scholars. Hence during salaah she does not need to cover her feet. However, when leaving home the feet should be covered. We advise women who cannot wear socks on hot days to wear a long jilbaab that will cover the feet as well.

Q If a married man has a child out of wedlock, does he have a moral obligation towards that child or not? This child is now an adult. The father wants his legitimate children to recognise this child (born out of nikah). Also, this child is not a Muslim. Please advise.

A A child born out of wedlock is the responsibility of the mother. The biological father is not obligated to support or care for the child. Such a child will not inherit from the biological father, nor will he (the father) inherit from the child if the latter passes away. Illegitimate children inherit from the mother only. A man cannot expect his family to accept an illegitimate child or to make him or her part of his legitimate family. In fact, one should try and hide the fact that a child was fathered outside nikah. If the child is not a Muslim then there is even greater reason for the father to avoid any interaction with him or her. May Allah save our Muslims for the disaster of illegitimacy. Rasoolullah (sallallahu alayhi wasallam) warned: "Among the signs of Qiyamah, one will be the increase of illegitimate children" (*Durr-e-Manthoor*) This is obviously a hint that zinaa will become widespread.

Q In the apartheid times the government forcefully took away many properties from our parents and grandparents and gave them meagre sums of money as a form of compensa-

tion. The government is now compensating people who were affected by giving properties to applicants claiming that their parents' or grandparents' properties had been expropriated, in lieu of the injustice done. My question is that would the properties now given form part of the estate of the deceased to be distributed amongst the heirs or will they be the sole right and ownership of the applicant.

A It is a principle of Islamic Law that when a non Muslim state usurps the land or property of a Muslim, that state or government becomes its owner, as stated in the famous Hanafi law book *Al-Hedayah*. This means that such a property has left the possession of the Muslim and has entered the ownership of the non Muslim state. Upon the occurrence of such a transfer of ownership, the Muslim has lost all rights to that property. Consequently when that Muslim dies, the property usurped from him by the state does not form part of his estate. His heirs will have no claim to such a property at any stage. The same law applies to properties acquired by the State through forced sales. The owners forfeited all rights over those properties to the state the moment they signed the deeds of sale.

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Hazrat Omar (radhiyallahu anhu) used to say:

The Hajjee is forgiven, and so is that person for whom the Hajjee seeks forgiveness, for the rest of Zhul-Hijja, the entire Muharram and Safar, and up to 10 days of Rabiul-Owwal. (Narrated in Musannaf ibn Abi Shaybah

Questions & Answers

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Years later, when the new government decides to compensate the former owners by giving them the same properties back, or other properties in its place, this must not be considered a retrieval of a past right, or a type of refund. In Shar'ee terms restitution of land is actually a gift or grant by the government to compensate the former owners for their losses. Hence, whoever the authorities decide to give these lands to, will become the owners. As stated earlier, lands lost to the apartheid government no longer belonged to the former owners, so such lands were never inherited by the heirs. On this basis, when today lands are given to people who lost theirs during the apartheid regime, it will be regarded as government grants. The recipients are the owners, not the heirs of the former owners. So these lands and properties will not form part of the deceased estate and does not need to be distributed among surviving heirs. The one who receives such a land from the state will own it un-

conditionally.

Q Nowadays Muslim businessmen are buying stolen goods, either knowingly or unknowingly? What is the Islamic status of such businesses, and the consequences thereof?

A I do not believe that a businessman in today's times will purchase stolen items while being blissfully unaware that they are stolen. A person in business circles will know only too well that items sold for below their market value must be stolen. Traders who buy back-door goods either conveniently ignore this fact or do so deliberately. The consequences of both are the same and are quite serious. Firstly, the hadith shareef warns that a person who wears, eats, or drinks, stolen item will not have his ibaadat accepted for forty days. Secondly, the flesh that is nourished with haraam will burn in Jahannum. Thirdly, there will be no barakat in such a business when the owner dabbles in back-

door deals and stolen goods. Fourthly, such items must be given back to the rightful owner, and if this is not possible then the items must be given in charity without an intention of reward. If for some reason or other, the item itself could not be given to the poor, then it should be sold and all the proceeds from the haraam sale must be given to the poor. Fifthly, the businessman who did this should make taubah for this major sin. There was once a glorious era in our history when the Muslim businessman was a paragon of honesty and virtue. Alas, the sun has set on that once illustrious past, to be replaced by the darkness of sin and vice. Today, Muslim traders have developed habits of deceit, fraud, unfaithfulness, distrust, and dishonesty. Even our kuffar counterparts fear to do business with some Muslim traders. May Allah guide them to the straight path and restore the beautiful heritage of our admirable predecessors, aameen. ❁

A FEW PRICELESS DU'AAS

RELIEF FROM DEBT 1

Once a slave approached Sayyidina Ali ؑ seeking financial help, to free himself from slavery. Sayyidina Ali said to him: Shall I not teach you certain words (to be recited) taught by Rasulullah ﷺ? Even if you have debt equal to a huge mountain, Allah will fulfil it on your behalf. **The Du'aa is:**

اللَّهُمَّ اكْفِنِي بِحَلَالِكَ عَنْ حَرَامِكَ وَأَغْنِنِي بِفَضْلِكَ عَمَّنْ سِوَاكَ ،

RELIEF FROM DEBT 2

Sayyidina Anas bin Maalik ؓ reports that Rasulullah ﷺ said to Sayyidina Mu'aadh bin Jabal ؓ: Shall I not teach you a Du'aa to be recited, even if you have debt equal to a mountain, Allah will fulfil it on your behalf? Say, O Mu'aadh!

اللَّهُمَّ مَالِكَ الْمُلْكِ ، تُؤْتِي الْمُلْكَ مَنْ تَشَاءُ ، وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ ، وَتُعِزُّ مَنْ تَشَاءُ ، وَتُذِلُّ مَنْ تَشَاءُ ، بِيَدِكَ الْخَيْرُ ، إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ، رَحْمَانُ الدُّنْيَا وَالْآخِرَةِ ، تُعْطِيهِمَا مَنْ تَشَاءُ ، وَتَمْنَعُ مِنْهُمَا مَنْ تَشَاءُ ، اِرْحَمْنِي رَحْمَةً تُغْنِيَنِي بِهَا عَنْ رَحْمَةِ مَنْ سِوَاكَ ،

Spotlight on Crime

Social



SECURITY AWARENESS IN ISLAM

In view of the rising crime rate and preponderance of violent criminal acts, we believe it imperative to educate readers on security consciousness from an Islamic perspective. Our Shariah has not left us in the dark as to this important aspect of human life. Islam has distinct and clear views on combating crime on ground level as well as from a position of leadership and government. In essence, crime is not a new phenomenon, though the alarming increase in this social evil is certainly unprecedented. Hence, The Holy Quran has touched on this subject and we shall expound the topic from verse 71 of Surah Nisaa (4) of the Glorious Quran.

SYSTEM LOOPHOLES

Before proceeding with the Islamic view on security awareness, let it be emphasized that one of the main reasons for the increase in crime is the failure of our justice system. There are no punitive measures in place to match the crimes. Punishment for criminal acts is supposed to serve as a deterrent to scare off would-be criminals. However, it is painfully clear that the punishments meted out by courts are no deterrent. Courts are too lenient on criminals, and new legislation now protects criminals rather than punishes them. Almost no punishment befits the crime. The abolition of the death penalty effectively gave carte blanche to criminals to murder, rape, and plunder. Loopholes in the system allow perpetrators of major crimes to escape punishment and at times to get off scot-free. How many criminals were granted amnesty or bail, let loose on the streets, and ended up committing the same crimes.

Jails or so-called "correctional service departments" have become

breeding grounds for hardened criminals instead of rehabilitative centres designed to reform offenders. Until these governmental structures are not revamped and improved, violent crime is here to stay. Amidst all this mayhem, our concern is our survival and protection, which Islam has not only allowed but commanded.

SECURITY PRINCIPLES

Allah Ta'ala states in Surah 4:71:

"O Believers! Adopt your protective measures; be on alert! and go out in small groups or large armies."

The Ulema of Tafseer have extracted certain principles for protection and security from this verse. Though this aayah was revealed in connection with Jihad, certain elements of this institution may be applied to general security and safety, as we shall now outline. Jihad is a procedure that applies within certain rules and conditions, and may only be pursued under the auspices of an Islamic state. However, this verse has emphasized a general form of precaution related to personal defence and security.

The author of *Tafseerul-Khaazin* writes that in this verse Allah Ta'ala has commanded Believers to be on their guard against the enemy and not allow themselves to be overpowered by the enemy. In the Tafseer of Imam Ibni Umar As-Sa'di the following is mentioned: *"Allah has commanded His Believing servants (in this verse) to be on guard against their enemies. This includes adopting all measures and means with which the enemy can be repelled and their plans thwarted. It also comprises learning techniques of self defence and acquiring information on the methods (or modus operandi) of attackers."*

The famous Commentator of the Quran Imam Abus-Sa'ud says that in this verse alertness and precaution have been termed as means of safety against the enemy. This is like the English idiom: *'Forewarned is forearmed'*

Imam Qurtubi states that from this verse we gather that Muslims should not be so complacent as to allow themselves to be suddenly overpowered by enemy.

Imam Tabari writes in the tafseer of this verse: *"O Believers, those who have believed firmly in Allah and His Rasool: adopt your measures of protection. i.e. your shield against enemy attacks."*

FORMS OF PROTECTION

There are two forms of protection in Islam: One is physical, the other spiritual. The verse cited above teaches the physical form of protection. The spiritual form has been ordained in the many verses of the Quran Shareef where Allah commands and exhorts tawakkul or trust in Allah. Allah Ta'ala states: *And upon Allah should the Believers trust. Verily Allah loves those who practice tawakkul.* This tawakkul or reposing trust in Allah Ta'ala is in the form of dua, and this is what we mean by spiritual protection. We need to adopt a series of duas to be recited daily in the mornings and the evenings. The hadith of Rasoolullah (sallallahu alayhi wasallam) mention several duas for daily protection against Shaytaan, Jinn, and physical harm. Even the Messenger of Allah (sallallahu alayhi wasallam) himself read these duas. It is thus also a sunnah to recite these duas in the mornings and evenings. Here are a few duas to observe daily, and In-

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Spotlight on Crime

SECURITY AWARENESS IN ISLAM

Social



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sha Allah, Almighty Allah will grant us His Divine protection. Remember, taqdeer will take its course, and nothing can stop that. Whatever has been ordained to happen to an individual will come to pass, regardless. However, dua is also part of taqdeer, and Allah has made that a means of seeking His protection. By reciting these duas daily, should anything befall a Muslim, he or she will be able to withstand the consequences without any difficulty. On the other hand, one who was not in the habit of reciting duas of protection will find it difficult to cope with the aftermath of a calamity or hardship.

DAILY DUAS FOR PROTECTION

- Recite the four quls once every morning and evening. These are Surahs Kaafiroon, Ikhlaas, Fa-laq and Naas.
- Surah Fatiha and Aayatul-Kursi morning and evening. After Aayatul-Kursi, also read the first 3 verses of Surah Mumin (beginning with Ha Meem) This is Surah number 40.
- The following dua thrice in the morning and evening:

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ
اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي
السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

In the Name of Allah, with Whose Name nothing in the heaven and earth can harm and He is The All-Seer and all Knower.

- Recite the following dua thrice:

أَعُوذُ بِاللَّهِ السَّمِيعِ الْعَلِيمِ مِنْ
الشَّيْطَانِ الرَّجِيمِ

I seek the protection of Allah the Seer and Knower of all things from the accursed devil

- Then immediately thereafter read the last three verses of Surah Hashr.
- Reading the first 10 or last 10 verse of Surah Kahf every night is a protection against Dajjal and his evil.
- The following dua appears in the hadith and is very effective against all forms of harm:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ
لَمْ يَكُنْ أَنَا أَعْلَمُ أَنَّ اللَّهَ عَلَى
كُلِّ شَيْءٍ قَدِيرٌ وَأَنَّ اللَّهَ قَدْ
أَحَاطَ بِكُلِّ شَيْءٍ عِلْمًا

Whatever Allah Wills will happen, and what He does not Will cannot happen. I believe that Allah has power over everything and His Knowledge has encompassed all things.

This should be read once every morning and evening.

PHYSICAL FORMS OF PROTECTION

- ✳ From the verse of the Quran Shareef mentioned at the start of this article, we learn some valuable ideas for general security and protection. Take note of the following:
- ✳ Always be alert when leaving and entering your home. Criminals work on the element of surprise. Crime researchers have proven that being alert is itself a deterrent to would-be muggers and robbers.
- ✳ Those who can afford it should install security systems within reasonable limits. It is permissible to install close circuit TV and video cameras

around the house to monitor people approaching the home. This is especially useful for ladies who will then not need to open doors for visitors.

- ✳ Always be on the lookout for suspicious characters around the house and in the immediate vicinity. If necessary, such suspects may be reported to the police. Criminals do not rob a home spontaneously. They will plan their operation by keeping the victim and his or her home under surveillance for some time. If we are alert, it will be easy Insha Allah, to pick up these furtive movements and prevent an attack before it can happen. This is the message given to us by Allah: O Believers! Adopt measures of protection; Be on alert!
- ✳ Muslims in the various communities should create a data base on crime statistics in their area. This data-base should contain information on where, when and how robbers or thieves operate; the weapons and instruments they use; their methods of entry, etc. In short, the complete modus operandi of these thugs must be recorded, thus enabling homeowners and citizens to combat these crimes efficiently.
- ✳ Do not always use the same route to and from work. Alternate your routes and times of going and coming. This will confuse potential criminals who are keeping a particular place under surveillance.
- ✳ In view of widespread crime as well as Shar'ee requirements, our honourable sisters should not drive around unless absolutely necessary. In so doing, they offer less exposure and

(Continued on page 8)

Spotlight on Crime

Social



SECURITY AWARENESS IN ISLAM

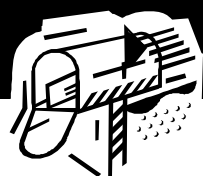
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- reduce the risk of being mugged or hijacked. Being with a mehram is the right way.
- ✪ The hadith shareef discourages people from leaving their homes after Eshaa, as well as indulging in worldly activities at that time of the night. Thus, Muslims should rarely be out late at night. Emergencies are obviously a different matter.
- ✪ Learn and develop methods of self-defence, as well as efficient use of fire-arms for those who have access to the latter. Fire-arm owners need to be particularly well versed in the use of their weapons, for incompetency in this regard can become a hazard rather than a protection.

- ✪ Inside the home place weapons of self defence at strategic points, so that if confronted by a thief or robber, such items can be used to ward off the attackers. There are a number of items around the house that can be used against thieves, such as small pieces of furniture, cutlery in the kitchen, a sharp or heavy object. Familiarise yourself with these items for use in cases of emergency.
- ✪ For women a standard rule is: **never open the door to strangers, regardless of who they claim to be.** People posing as officials, plumbers, electricians, etc. should have their credentials checked out before allowing them inside.

When such people suddenly come knocking on the door, open the door using a safety chain. There is no obligation to open the door and let them in. Speak to them from either a hatch or with the safety chain on. While they wait outside, use the telephone to verify their credentials. If they are thieves, before you reach your phone they would have disappeared. It's far better and less painful to cause temporary embarrassment than to suffer robbery, or worse still, sexual molestation ✪

Anonymous Letters



(Continued from page 1)

nymity. They fear reprisal or disgrace among people should they be discovered insulting others. They are hypocrites because in front of their victims they appear friendly, whilst their hearts harbour malice and hatred, which they will vent behind the back of their victim, hiding behind the coward façade of anonymity.

In Surah *Humaza* Allah promises *Wayl* for every insulter and back-biter. The two words used in this Surah are *humaza* and *lumaza*. The first, *humaza*, according to some commentators, means one who insults and condemns people on their faces, while the second word, *lumaza*, is one who speaks bad of people behind their backs. The Head of all commentators, Abdullah bin Abbas (radhiyallahu anhu) maintains that both words have the same meaning, which is to insult

and criticize, to pick on the faults of people. The is regardless of whether the perpetrator does it by revealing his identity or cowering behind anonymity. Either way the sin of insulting other Muslims and exposing their faults is so serious that Allah Ta'ala threatens the perpetrator with the punishment of *Wayl*. This is a deep valley in Jahannum, where the punishment is most intense. Hence, if a Muslim who wrote anonymous insults and gheebat about others dies without taubah, then he or she will be dispatched to the depths of Hell. Allah save us all from Hell-fire, aameen. Speaking of taubah, we have another shock for these anonymous insulters and gheebat-mongers. Since they either exposed the faults of others Muslims, or slandered others with false accusa-

tions, they now have to seek the pardon of all the people they wrote about. Without this, their taubah will never be accepted. This is a rule of Shariah.

HOW TO DEAL WITH ANONYMOUS WRITINGS

Upon receipt or discovery of anonymous writings insulting people, such literature should be destroyed. The trash-can is where it belongs. Do not circulate it, for then you are party to *gheebat* and *buhtaan* (slander).

Do not speak about it to others, for again this is tantamount to spreading rumours and gossip. Rasoolullah (sallallahu alayhi wasallam) cursed the one who circulates gossip and gheebat. By preventing the circulation of such evil, we have also thwarted the designs of the writer, whose intention was to humiliate fellow Muslims and disunite the Ummah. ✪

Advice to Hujjaj

Culture

COMMON ERRORS BY HUIJJA

We advise those undertaking the Hajj journey to pay particular attention to the following:

- 1) For men performing the tawaaf of Umrah or Hajj: Idhtibaa' (taking one edge of the upper garment underneath the right armpit and leaving the right shoulder bare) must not be maintained when making the two rakaats wajib tawaaf salaah. Once the tawaaf is done, wear the ihram garment as normal by covering both shoulders. It is makrooh to make salaah with one or both shoulders bare.
- 2) Idhtibaa' is done just before commencing the tawaaf and is stopped when tawaaf is finished. Some ignorant men-folk keep this idhtibaa' from the time they go into ihram till after sa'ee.
- 3) Ramal or walking briskly is done for only the first three circuits of such a tawaaf that will be followed by a sa'ee. *Ramal* does NOT mean running. It is to walk briskly with the chest out and with brisk shoulder-movement. Running during these first three circuit is wrong. Further, if one is not making a sa'ee after tawaaf, then ramal is not done in that tawaaf.
- 4) *Ramal* should not be done when there is a large crowd, for then people will be hurt by such brisk movements. In that case, one should walk normally.
- 5) Istilaam of the *rukn-e-yamaani* from a distance is not a practice of Shariah. However, if one is passing right next to the *rukn-e-yamaani*, then istilaam by touching it is permissible and meritorious.
- 6) When crossing between the two green lights at the time of sa'ee, men should jog lightly, not gallop as if they are in a race. For women there is no running at all. They should walk as normal.
- 7) Whenever females perform tawaaf or sa'ee, they should not walk briskly as men do, with swinging hips and flapping hands. This attracts the attention of men and is extremely bad when walking in such Sacred Places. Such women run the risk of losing all the reward of their ibaadat. Rasoolullah (sallallahu alayhi wasallam) reprimanded a woman in his time, when she entered his Masjid walking in a manly fashion.
- 8) When offering Salah in front of the Holy Ka'ba, do not stand in the areas where people are making tawaaf. This causes a lot of inconvenience and congestion. At times such congestion can lead to people falling over each other, or worse still, stampeding. Stand at the edge of the Mataaf or on the balconies, out of the way of people.
- 9) Do not offer salaah in the walk-ways and path-ways. This causes much inconvenience to people entering or leaving the Haram Shareef.
- 10) When making dua on Mount Safa and Marwa, one should face the Ka'ba and make dua with raised hands. However, one will NOT raise the hands as when making the takbeer of salaah nor wave. These practices are baseless.
- 11) When making istilaam of hajar-e-aswad from afar, face the raised palms towards the

hajar-e-aswad then kiss the insides of the palms but without any sound. Some people will wave to the hajar-e-aswad, (as if saying good-dye to a friend) while others will make a takbeer as in salaah. All these practices are wrong. Some kiss the palms with an audible sound. This, too, is incorrect.

- 12) Talbiyah should be read loudly by men, not women. Females should say the talbiyah softly.
- 13) Talbiyah is **NOT** said during tawaaf. The moment one begins the tawaaf, the talbiyah should stop.
- 14) When offering salaah in the haram it is essential that one faces directly towards the Holy Ka'ba. To facilitate this the Haram authorities have placed a double blue line on the tiles right around the Holy Ka'ba. By placing the feet on this line when offering salaah, one would be facing the Ka'ba Shareef directly. Due to the hundreds of columns and pillars that have come up, it is not always possible to see the Holy Ka'ba. These blue lines serve as an ideal guide. Some people out of sheer neglect will stand facing away from the Ka'ba, and thus invalidate their salaah. This is something to be very cautious of.

One last word of advice. When in Saudi, please don't do as the Saudis do. Remain firm on the methods and practices taught to you by your local Ulema. There is no need to divert from your math-hab whilst performing Hajj or Umrah, nor should one be intimidated by the surroundings. Steadfastness means to cling to one path regardless of where one may be, as long as that path is the correct one. ❀

Advice on Seeking Advice in Marital Disputes

Social

(Surah Nisaa, verse 35)

When Hazrat Ali (radhiyallahu anhu) was called upon to deal with a marital dispute, he sought an undertaking from both parties that they will abide by his decision. Both husband and wife agreed, and this was in the presence of family members from both sides. However, when he delivered his verdict, the wife objected. He reminded her of her earlier undertaking, and then said: "By Allah, you shall abide by this decision, or I shall chastise you" Sayyiduna Ali then went on to quote the abovementioned verse, and emphasized to the couple the need for sincerity. (Qurtubi) If any party sincerely desires reconciliation, Allah will create the circumstances. Mere lip service is a farce.

SHAR'EE COURTS

Unfortunately, today we lack any authoritative force in the Muslim community which can compel couples to abide by the decision of the Ulema, or which can enforce Shar'ee verdicts. We make dua that one day Allah brings about circumstances that will lead to Islamic family courts being established in this country to deal with marital problems. That appears to be the only solution. ❁

The Messenger of Allah ﷺ said:

"Verily, the Winds of your Rabb blow (on special occasions) during your life. Prepare for those winds, for if just one of them touches you, you will never become wretched ever after."

(Narrated by Imam Tabarani)

Spouses often come to our offices seeking advice for their marital disputes. At times a wife will come complaining about the husband. In fact most marital complaints are initiated by the wives. Sometimes husbands will be the first to lodge their complaints. In the initial stages, both parties sing the same song: "We want to do things according to Shariah. We don't want to break Allah's Law". But when the tide turns against them, then Shariah goes out the window. When they realize that rulings are going against them, and the advice they are receiving is not in conformity to their whims and desires, they abandon Shariah and run after their desires. So their initial claim should have run like this: *"We want to follow that Shariah that suits our whims and fancies and gives us an edge over the other"*. In response to this, we would say: *"In that case, dear husband and wife, please find yourself another Moulana!"*

LACKING SINCERITY

Today people lack sincerity, hence they end up denying the advice ministered to them. When the Imam or Moulana proffers sincere advice that they do not wish to hear, then they accuse the Moulana of taking sides. So if the advice goes against the wife, then the Moulana is siding with the husband. And if the advice suits her and supports her cause, then the Moulana is one hundred percent correct. If the Moulana's advice suits the husband, he becomes extremely pleased and smug, feeling that he has 'scored a point over the wife'. But when the Moulana advises him to the contrary, then the Moulana is taking the wife's side or he has been 'brain-washed'. Some spouses have the audacity to accuse

the Moulana of being secretly bribed for giving the advice he did. What a travesty of truth! The Alim who is approached for advice has nothing to gain or lose. Instead, his main focus is to bring the parties together and create harmony. There can be no greater act of sincerity than this. The Moulana never canvassed couples to seek his advice, nor did he go around campaigning for consultation and acceptance. He was living his life peacefully until obstinate and intransigent spouses came along and made their problem his. Then he has to listen to dirty linen being exposed, to packs of lies and slander, and at times to blatant flouting of Shariah. Under such circumstances he is compelled to give advice based on Shariah, no matter which way the decision goes. People will run to lawyers and kuffar counsellors, and pay exorbitant fees without a murmur. But when the Alim offers them free Shar'ee advice, they have a hundred and one grouses with that.

One of the chief reasons why warring couples in a marriage cannot reconcile is lack of sincerity. Each one wants the decision to go his or her way. None of the two are prepared to meet the other even a quarter of the way, forget about half the way. They sit in front of the Alim with a preconceived notion, that the other party is wrong and they are the grieved party. Already their minds are made up, and they unashamedly tell the Moulana that they seek Shar'ee advice. Such hypocrites should hang their heads in shame. The Holy Quran declares:

"If both (husband and wife) seek reconciliation, then Allah will grant them taufeeq (reconciliation)"



(Continued from page 1)

need to effect some sort of striving in our lives, no matter how small and meagre. With a small effort from our side, Allah has promised great spiritual success. The same applies in our preparation program for Hajj, as outlined in verse 197 of Al-Baqarah.

Allah Ta'ala has outlined a five-point preparation program for one intending to perform the Pilgrimage to Makkah. Let us study this program carefully.

- 1) The first point of preparation is that the Pilgrim or Hajji should abstain from *rafath*. This is the exact Arabic word used in verse 197 of Al-Baqarah. *Rafath* in this verse means committing or speaking about any sexual act. The pilgrim is commanded to abstain from this during his Hajj. It is evident that one cannot abstain from an act that is natural and habitual without striving. This proves that the ability and power to abstain from the act must be acquired in advance, and this entails some form of preparation. The prospective hajji has to build up resistance to temptation well before Hajj, so that he does not commit an act that Allah has prohibited. Control of desires and subjugation of the nafs is, therefore, the first point of preparation.
- 2) The next prohibition in verse 197 is *fusooq*, which means any sinful act. After mentioning the specific sin of carnal fulfilment during ihram, Allah then refers to sin in general. One who has become accustomed to sin will surely need thorough training in order to break old habits and maintain self-control. Thus, the second point of spiritual preparation is to curb and curtail sin.

Whilst at home the would-be hajji has to develop a program well before Hajj that will enable him to cut out or curtail habitual acts of sin. Here too, the preparation has to begin months in advance.

- 3) Preparation point three is the shunning of arguments and disputes. It is quite significant that Allah Ta'ala has specifically mentioned the issue of arguments during Hajj, for this is one act of worship during which most arguments occur. Circumstances arise during Hajj that creates much frustration and anxiety, thus causing tempers to flare. One who has not prepared himself by learning to control anger, will fail in this test. Most Hujjaj fail to cope with their anger when moments of frustration occur. Some have been heard to swear and curse. Such a Hajj is not Hajj-e-Mabroor wherein one swears, curses, and uses profane language. From this we realise how important it is for the prospective hajji to develop restraint and anger-management.
- 4) In verse 197 Allah Ta'ala says: "*And whatever good you do, Allah knows of it*" This implies constant awareness of Allah. We are exhorted in this verse to develop the realization that throughout the journey of Hajj, all our good deeds are closely monitored by Allah. Here too, such realization cannot come overnight. It requires months of preparation and training. We need to go on a spiritual program that will instil within ourselves consciousness of Allah, constant awareness that He is watching all actions and hear-

ing all our statements. In fact, this one factor will facilitate the inculcation of the first three points of preparation. A person who is constantly aware that Allah see and hears, will not speak of or perpetrate sexual acts, will not commit sin, and will always be in control of anger and emotions.

- 5) The fifth and final point of preparation is taqwa. Almighty Allah declares that 'the best of provisions is the provision of taqwa'. Taqwa means to avoid anything that will displease Allah, and to inculcate fear of Allah Ta'ala. For this too, the hujjaj need to undergo a spiritual program that will create within them the attribute of taqwa. When one lacks taqwa, then not only Hajj but any other ibaadat will not be performed correctly. Such a person is unable to instil life and spirit into his worship. Hajj being the pinnacle of our Deen, it is common sense that the preparation that go into an act of this magnitude, should be equally great and intense. ❁

Hajj-e- Mabroor

He who performs Hajj and does not utter vulgarity, nor commit sin, returns home like the day his mother delivered him.

Hadith

Published by:

***Madresa Abubakr Siddeeq
Malabar- Port Elizabeth
PO Box 4280 - Korsten 6014
South Africa
Email: alfataawa@gmail.com***